

THE CHRISTIAN CENTURY

MRS. OLIPHANT'S LAST LINES.

On the edge of the world I lie, I lie,
Happy and dying, and dazed and poor,
Looking up from the vast great floor
Of the infinite world that rises above
To God, and to Faith, and to Love, Love, Love!
What words have I to that world to speak,
Old and weary, and dazed and weak,
From the very low to the very high?
Only this—and this is all:
From the fresh green sod to the wide blue sky,
From Greatness to Weariness, Life to Death.
One God have we on whom to call;
One great bond from which none can fall;
Love below, which is life and breath,
And Love above which sustaineth all.

CHICAGO

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EDITORIAL

Theology and the Sea Serpent.

In a recent number of a lively illustrated weekly there is an editorial statement to the effect that in this season of the year, during the dog days, between the activity of the national conventions and the fiery zeal of the campaigns, there is a lull in affairs which is most trying to the editors of the daily newspapers. News is difficult to get. Nothing exciting is happening. It is in such a time that editorial ingenuity and reportorial diligence seek material for the entertainment of a weary and jaded public in the realm of theological novelty or in the discovery of the sea serpent. In neither direction is it necessary to abide very close to facts, and he is a poor reporter who cannot secure the basis for a thriller in the utterances of some preacher or teacher. Equally inefficient is the editor who cannot supply sufficient scare heads to complete the story to the satisfaction of a public waiting to be shocked.

All this is so well known that few people are willing to credit what they read in the daily papers regarding public men and their utterances. It is a part of the penalty a nation pays for the priceless boon of a free press that most things printed must be taken with a large allowance for exaggeration or deliberate misrepresentation. Especially is this the case when a daily paper is reporting the statements of men who are speaking upon questions of biblical or theological interest. It is well known by the newspaper men that in order to have newspaper value a man's speech upon the Bible or Christian truth must "attack" something or somebody. Men cannot be conceived as differing in their views upon the great questions of our faith without "attacking" each other. It makes the statement of the case much more dramatic and interesting to put it in this way.

Point is given to such reflections by the fact that the daily press of this city has been sending out considerable sensational material during the past few days regarding the utterances of Professor Willett on the subject "Types of Old Testament Narrative." These lectures were delivered on four successive days at the University in the list of open lectures for the summer quarter. They dealt with Old Testament myth, tradition, miracle and fiction. Their thesis was that in addition to the ordinary records and messages of the Old Testament, comprising almost the entire body of its teachings, there are four types of narrative which differ in character from this central body of the record. These are the least important portions of the Hebrew Scriptures, yet they have attracted large attention and are the subject of constant comment when the value and purpose of the Old Testament are called in question. There are people who seem to imagine that because the Bible makes use of familiar Semitic myths for purposes of illustration, or relates marvels of some of its heroes such as our generation finds it difficult to credit, or uses fable and parable to enforce its teaching, therefore it is discredited as a book of religious messages.

The use of myth in the Old Testament is easily verified. The conflict of Marduk with Tiamat, the dragon of chaos and darkness, is a Babylonian myth which is often referred to in the older Scriptures. References to Leviathan, Rahab, the dragon beneath the sea and the like are well known to Bible students. But the most apparent relationship between the Babylonian myth and the Old Testament is in the narratives of creation, which are seen to resemble very closely the accounts of the older civilization, though with the elimination of the polytheism which is so marked in the original form. It would be strange if these world-stories of the Semitic race found no echo in the Old Testament. Yet their use is but incidental. They are but vehicles for the truths which the prophets were concerned to teach.

The miracles of the Old Testament differ both in character and significance from those of the New. The latter are authenticated by the character of Jesus, while the earlier narratives have no such credentials, and must be considered apart from such guarantees. They fall, when so considered, into several classes. There are those which manifestly rest upon fact, as the events connected with the exodus, the healing of the sick and the predictive element in

prophecy. Some are based upon figures of speech, as in the Song of Deborah, or are quotations from poetical descriptions of natural events, like the statement of the Book of Jasher regarding Joshua's prayer for a lengthened day. Others were probably legendary, such as the story of the man brought to life by touching the bones of Elisha, or the deliverance of Jonah by the great fish. Still others are not only improbable, but unethical, such as the destruction of the children of Bethel by the bears, following the curse of Elisha, and the destruction of the bands of soldiers sent to arrest Elijah. Yet the entire miracle material of the Old Testament, which is mostly grouped about the characters of Moses and Elijah, is but small and unimportant beside the impressive truths which even these prophets affirmed, to say nothing of the great prophetic workers who used no miracle. Not all these narratives are useful for religious instruction today, but those which lack the values for which the teacher, the parent and the preacher are looking are few and unimportant beside those which minister to ethical and spiritual life.

The Old Testament also contains examples of fiction used for instruction in morals or for national warnings and inspiration. The parables of Jesus are the immortal example of works of the imagination used for the highest purposes. In the Old Testament there are fables, such as Jotham's description of the trees going forth to choose a king, and the rebuke of Jehoash to Amaziah. There are parables, like those of Nathan to David and that of the wise woman of Tekoah. There are great national figures, such as those used by Ezekiel in the story of the eagle, the two profligate sisters and the valley of dry bones. And there are a few books which fall into the same class as works of the imagination, such as Job, Esther and Jonah, which use either known or unknown figures in the life of the nation to point the teachings which they seek to make emphatic. Yet here again the total material of this class is very small when compared with the mass of Old Testament narrative and preaching.

Such were the arguments of the lectures. Their purpose was constantly announced as showing that while the Old Testament contains the types of narrative which any other primitive literature possesses, its use of material is always subordinated to its ethical and religious purposes. That the presence of these elements which were once mistakenly denied to it, on the supposition that it was all literal history, not only do not impair, but increase its value as a book of instruction wrought out by the Spirit of God working through holy men of that race chosen to be the prophet nation of the world. It was insisted that it would be strange if the Bible alone were inhibited from the use of those forms of narrative which have been found of the highest value in all literatures which tend to promote the higher life. It was insisted that miracles must not be regarded as an arbitrary fracturing of the laws of nature, which are simply God's ways of working, but the use of such laws at a higher level than our imperfect lives permit, and that even scientific experiments are proving that the belief in miracle is not to be set aside without consideration.

The daily press of Chicago at once blossomed forth with the most alarming reports of what had been said. The Bible had been attacked. Miracle was denied. No man ever worked a miracle. The Bible was fragmentary, imperfect, inartistic, unreliable. A storm of protest had been raised by the lectures. Great excitement prevailed. All of which was in no manner even suggested by the facts. Reporters were given exact and careful statements of the matters presented in the lectures, only to have the reports repeated in the most extravagant form, with still worse scare heads supplied by office editors. When the attention of these gentlemen was called to the injustice and injury wrought by such alleged "news" they frankly stated that the lectures as they were actually delivered would be worthless as "news." Nobody cared to read that a teacher had declared the Bible to be the world's greatest book, its contents inspired and its narratives in almost their total extent matters of fact and the remainder equally valuable for the purposes employed. And so the ends of truth are sacrificed to the expediences of daily journalism in the silly season when the only sensation that can

arouse a listless community is a scare head on theology or a story about the discovery of the sea serpent.

One correspondent writes, "Why do you not state the facts in the same journals that have so misrepresented them?" Have our friends ever tried the experiment? You send in an explicit denial of the truthfulness of a published story, and it appears, days later, reduced to a tenth of its size, in an obscure corner of the paper. Meantime the original perversion of facts has appeared under scare heads, and been copied in every journal in the land. Or you summon a reporter from the offending paper and ask him to feature your actual statement. The next day there appears a reiteration of all the most offensive things already put into your mouth, with the startling

heading, "Professor So-and-So defends his attack upon the Bible."

The satisfaction left to one thus featured in the public prints is the privilege of knowing that a great company of those who read such accounts assess them at their true worth; that a large number of others write for the facts and welcome an explanation; and that those to whom he actually addresses himself, his students and the public who make up his audiences, are helped over difficulties of which they had asked explanation, and are assisted to find in the Holy Scriptures, both Old and New, the Word of God, written aforetime for our admonition by holy men who spoke as they were moved by the Divine Spirit.

Christian Union

Errett Gates.

The movement for the union of Baptists and Disciples in Northwestern Canada, has received a very serious set-back in the dissolution of the union at Portage La Prairie. This was the largest and most representative society of Baptists and Disciples to come together, which makes this event very regrettable because of the discouraging influence that it will have upon other unions. I say *regrettable*. It will be regretted by those Baptists and Disciples who believe in Christian union and see in it the coming of the kingdom of God and the speedier conversion of the world to Christ, but it will not be regretted by those who love their denomination with its name, its history, and its doctrines and usages, more than they long for the progress of Christianity in all the earth.

A letter has come to the writer from one who knows all the facts in the case, containing the following statements concerning the separation: "Yes, the Disciples are back again in their own church. They had a great meeting at the close. Romig and Wright, of Cincinnati, were there; also two or three Baptist ministers. All the Disciples voted in favor of continuing the union according to the terms on which they united. All the Baptists voted that the union be dissolved. An article in the Portage paper said the union was dissolved on account of important doctrinal differences."

The letter contains other statements throwing light upon the local conditions and the more or less discreditable human motives that led to the division. According to this letter there were some Disciples and some Baptists who acted as if they were possessed by anything but the spirit of Christ, and desired the triumph of their denominational doctrines and usages more than they desired the answer of Christ's prayer for unity. Two or three thoroughly indoctrinated zealots who imagine that the preservation of correct doctrine and ceremony are more important than the preservation of the "unity of the Spirit in the bond of peace," are able to disturb the peace of a united church and make fellowship with them simply intolerable. Not all of the Baptists and Disciples in the Portage church were of this sort; but some were, and they were the stones of offense on which the union was broken. They were unable to forget that they were either Baptists or Disciples.

One of the most serious hindrances in the present effort to bring Baptists and Disciples into closer relations is the fact that the Baptists who go into these unions receive little or no encouragement from their own official leaders and newspapers. They have very much to say *against* union and very little to say in favor of it. It can safely be said that the general attitude of the Baptist press is against union. The result is that Baptists who go into unions without reckoning with this wide-spread denominational opposition soon face a kind of ostracism from Baptist fellowship.

It was the influence of outside leaders among the Baptists, who have decided against union with the Disciples in any event, that led to the failure of the union negotiations at Rockford, Ill. No matter how desirable union at Rockford might seem to the local Baptist and Christian societies, an outside "Missionary Committee" is able to pass on the merits of the case and say to Rockford Baptists, "Don't do it." The action of the Baptist people and pastor of Rockford, in view of the "supplemental report" was most wise, in declining union with the Christian Church. Not only because of the evenness of the vote for and against the union in the Baptist Church itself, but because of the attitude of the Rock River Baptist Association. The principle of fellowship among Baptist churches is too strong to be disregarded by a local Baptist Church and pastor.

As illustrating the general tenor of opinion as expressed in Baptist newspapers the following extracts of correspondence are taken from the Baptist *Standard* of Chicago:

"Union between churches of different denominations can be based

only upon consistent integrity to honest convictions and purposes. It can never be found in mere conformity to the same name. This matter of a name is one of the articles which the Disciples insist on with uncompromising firmness. Is the name Baptist become so obnoxious that we must cast it away?"

It seems that there are some Baptists who steadily misunderstand the position of the Disciples on this question of name. In any union between Baptists and Disciples there must be a name for the united church. If the Disciples should not insist on the Baptists taking their name, neither should the Baptists insist on the Disciples taking their name. The Disciples simply ask that the question of name be referred to New Testament usage for settlement. Any name by which the followers of Christ may be properly distinguished from any other religious leader will suit the Disciples. It is not that the name Baptist is not a good denominational name, just as good as the name Methodist or Presbyterian, or that the Disciples entertain any peculiar antipathy toward the name; but simply that it does not properly describe the people to whom it is applied. It is not a good name even for Baptists for they are more than Baptists, and it is just as good a name for Disciples, for they are no less Baptist than the Baptists. But both Baptists and Disciples are more than Baptists, they are followers of Christ, and any name by which the followers of Christ can be designated without making them something more, or something less, or something else, will suit the Disciples, and certainly ought to satisfy the Baptists unless they are peculiarly enamored of that strangely misrepresentative name. There are such names not appropriated by either body. The Disciples are ready to join with the Baptists in being called "Church of God," or "Church of Christ," or simply "The Church," or any other name than identifies them with Christ, without separating them from any of His people.

The same writer says: "The majority of Baptists hold to what they believe, and we think rightly believe, to be fundamental principles of New Testament Christianity. From these beliefs they will not depart."

That is just the reason why some Disciples feel that the two bodies ought to get together. Both are "New Testament people." The Disciples also "hold to what they believe to be fundamental principles of New Testament Christianity," and they are glad to find the Baptists a people willing to be tried as to faith and practice by the New Testament. That is one reason why the Disciples feel that it should be so easy for the Baptists to give up their name. It is not a name by which the followers of Christ are designated in the New Testament. That name would be more likely to describe the followers of John the Baptist.

The writer in the *Standard* further says: "As for us we prefer to stay with the almost 5,000,000 Baptists of the United States, and the eternal New Testament truths, rather than unite with the 1,285,000 Disciples."

Of course the writer does not mean to say that might makes right, or that numbers determine the truth, or that quantity establishes quality, though such a conclusion might be fairly drawn. But why would it not suit the writer to belong to a still larger body than the Baptists by joining the Baptists and Disciples and make a body of 6,285,000? Why not conceive the still more worthy consummation of joining Baptists and Disciples with Methodists, Presbyterians and Lutherans; and all these with the Roman Catholics, and belong to a body numbering more than 20,000,000? Can anything less than this satisfy the desire of Christ? Is he willing that anyone who names his name shall be excluded from the fellowship of his people? If any one wants bigness, and with bigness, might, and with might the victory of Christ over all the earth, the way to it, and the only way is the way of Christian union.

IN THE TOILS OF FREEDOM

BY ELLA N. WOOD

A Story of the Coal Breakers and the Cotton Mills.

CHAPTER VII.

The Strike.

The junior local was an organized branch of the breaker boys, door boys and drivers, and was the only "school" that most of them ever attended. Garry McFee was the president. Jean did not show as much interest in it as most of the other boys, and Garry was constantly urging him to attend regularly and take a more active part, but Jean had inherited something of the old, independent spirit of his father, and it grew upon him more strongly every day that he must get away from the whole thing.

One day at noon, when he came out of the breaker, there was great excitement among the miners, and he soon found out that a strike of the drivers had been called.

Jacob Still, commonly known as "Jakey," was an old man who had worked about the mines for years, and lived in a little cabin back in the woods. He had never joined the union, but the miners all respected his age and the fact that he was a pioneer at the mines, and treated him with a certain degree of respect, and he went his way quietly, never interfering with the union men or their ideas. He usually worked as a laborer, and today had been placed in Garry McFee's section. Garry, feeling the importance of his position in the junior local and anxious to show his authority, refused to give Jakey any cars, and, throwing the old man's tools into an empty car, told him to take it and get out; that he could not have any more cars. Jakey went to the foreman and told him what Garry had said, and the foreman ordered Garry to furnish the old man with cars. This Garry refused to do, and going to several of the other drivers who were ready to report grievances and sympathize with their leader because he would not work with a "scab," before noon a strike was called and the operators were notified that they must discharge Jakey.

Garry McFee was the hero of the hour. The union men felt that he was a boy after their own hearts and he was highly eulogized in a mass meeting of the union.

Jean had a great liking for Jakey and had spent many hours listening to the violin which he played with a master hand. Some threats had been made by the boys, and while he would not report them, he determined to make sure that the old man had one friend; so after supper he went out to the lonely cabin.

"What do you think of the strike, Jakey?" asked Jean as he entered the cabin.

"Oh, the strike's all well enough. Let the boys have their fun."

"But won't you be discharged?"

"No-o, I guess not. They will get over it purty soon. Come, let's see how the old fiddle sounds tonight."

Jean saw that Jakey was not inclined to talk about the strike, so he sat down on the bunk and both were soon lost in the sweet strains of the violin.

Soon a loud knock startled them, the door was thrown open and a crowd of masked boys rushed into the room, and, quicker than it takes to tell it, bound Jakey hand and foot and carried him to the edge of the woods. The old man made no effort to escape. He would have gone with them willingly without being bound, for he felt sure that these boys whom he had known all their lives, and for whom he had made whistles, bows and arrows and kites, would not seriously hurt him, but he was soon undeceived; they tied him to a tree and nailed a board over his head on which was printed the word "Scab"; then they bound Jean's hands behind his back and marched him to his home and told Mr. Kirklin to keep his boy out of bad company or he would suffer the consequences.

When Jean told his father what the drivers had done to Jakey, Mr. Kirklin saw the labor leader, who at length ordered some of the union men to go and release him.

After the strike had lasted a week, Jakey was transferred to another section of the mine, and the strike came to an end; but it had cost the company several thousand dollars, and poor old Jakey never recovered from the suffering and exposure and soon died.

A few days after, Doctor Jones was pacing up and down the porch where Mr. Hathaway and Arthur Gordon were seated. Mr. Gordon was the resident officer of the company and a member of Mr. Hathaway's church, and they were discussing the recent strike.

"I tell you, gentlemen," said he, "I am not surprised at this strike of the driver boys. It is merely the result of their education."

"Doctor, one might be led to think that you were down on union labor," said Mr. Gordon.

"I am not down on union labor. Union labor is essential in this day of trusts; but what I say is, that when it is the only school our children have, as it is here in Minington, it is a mighty poor teacher. If those driver boys could have spent in school the four or five years that they have sat in the breaker, bending over the coal run this strike would never have happened. Every boy in Minington who is fifteen years old has seen at least three great

strikes, and each one of these has left an indelible impression upon him. The words "strike," "scab," and "grievance," are words they hear oftenest in their lives. They are still children and cannot look at things from an intelligent point of view, so they try to assert their manhood by imitating those actions of their elders that have made the strongest impression upon them. I contend that education would abolish almost all the evils of union labor, and would place it on a higher standard of helpfulness."

"But, Doctor, how are you going to educate these boys when they will not go to school if they are permitted to?" asked Mr. Gordon.

"There is but one way to do that and that is for the legislature of our state to pass a strong, compulsory education law, and then insure the enforcement of it by appointing officers whose business shall be to see that all children under a certain age are in school."

"Well, Doctor, you are getting visionary," said Mr. Gordon, laughingly.

"Yes, that is what most of the good people in our state think," and Doctor Jones stamped up and down the porch a little faster.

"That is just the reason why over 70,000 children in this state are put to hard work almost in infancy, are denied all the rights of childhood and grow up in ignorance. Call me visionary, call me a fanatic or anything else you please, but I shall work for this law as long as the Lord gives me strength and I shall take good care that at least one man will push such a bill in our next legislature."

"You can count on at least one to help you, Doctor," said Mr. Hathaway.

"I see I will have some strong opponents to meet," said Mr. Gordon good naturedly, as he bade the gentlemen good evening. But as he went off down the street, he thought, "Forewarned, forearmed."

"Hathaway, it is going to be a hard matter to get any better laws regulating child labor," resumed Doctor Jones when Mr. Gordon had taken his departure. "It is just such men as Gordon that kill them in the lobby. Why, it has not been long since the age limit for children working in factories was reduced from thirteen years to twelve."

"Even this law is not enforced, Doctor. It is a case of 'What is everybody's business is nobody's business.' The only thing we can do is to agitate and persist in bringing forward a bill in every legislature, kill or no kill, and I have some plans for the war that I want to talk over with you as soon as they are a little more matured."

"Agitate, agitate! That is all right, but God help us, and pity the little children who are being dwarfed and killed while we are agitating!" said the old doctor.

(To be Continued.)

"Awake! Thou That Sleepest."

BY ALWILDA EBERHART.

Awake! my heart, to hear;
Thy God, it is, who calleth,
And waits to give thee light;
To shine on them that falter
In darkness of the night.
Awake! my heart, to hear.

Awake! my heart, to love;
For weary ones about thee,
Are walking all alone;
And empty hearts are longing
For love thyself hast known.
Awake! my heart, to love.

Awake! my heart, to work;
For soul-fields, white, before thee,
Are waiting for thy care;
And precious grain is rip'ning,
For heaven's garners, rare.
Awake! my heart, to work;

Awake! my heart, to give
Thy life, in full surrender,
To him who owns it all.
He measured not his giving;
Oh! answer now, his call.
Awake! my heart, to give!

Des Moines, Iowa.

"It is not so much our duty to sit in pensive contemplation of the cross as it is to go forth and exemplify in daily life the principles for which that cross stood."

Brief History of New Orleans, our Convention City

W. M. Taylor.

In order to see and appreciate New Orleans properly our delegates should know something of its history.

The First French Colony.

The First French Colony was founded on the shores of Biloxi Bay, in 1699, by Iberville, a Canadian of French extraction. Meanwhile his brother Bienville sailed down the Mississippi to its mouth, where the French fleet was moored. Before reaching the mouth he met an English vessel under command of Capt. Bard. The Captain told him that he was examining the banks of the river to select a good site for an English settlement. Bienville told him that the French had already taken possession of the country and made it a dependency of Canada. Captain Bard then turned around and sailed to the gulf.

The Petticoat Insurrection.

Among the early arrivals in the French Colony founded by Iberville and Bienville were twenty young girls who were sent by the king of France to be married to the Colonists. In 1706, these girls becoming indignant at being fed on corn bread, held the first public meeting of women on the American continent. They threatened that if things did not improve they would return home at the first opportunity. In a few days they were placated and remained loyal and faithful wives. The uprising is known in history as "The Petticoat Insurrection."

The Founding of New Orleans.

Noting some unsatisfactory features in the location of the Biloxi settlement, and dreaming of a great port near the mouth of the Mississippi River, in 1718 Bienville determined to select a more suitable site for the capital of the colony. Taking with him fifty picked men he came upon the site of the old deserted Indian village "Houmas," which was located 110 miles from the mouth of the river. Here he decided to build his city. He called it New Orleans, after the Duc D'Orleans, who afterwards became Louis XIV. of France. It was in 1723 that New Orleans was made capital of the colony. The same year the infant city was visited by a hurricane that lasted three days, utterly ruining the crops and destroying many houses and the shipping in the harbor. Many of the settlers were so discouraged that they desired to leave New Orleans. But Bienville persuaded them to remain and rebuild the city.

The First Declaration of Independence.

In 1763 Louisiana was ceded by France to Spain. The colonists bitterly resented the cession and sent the first Spanish governor back to his country; then the most influential citizens rose in revolution against Spain and declared the independence of the colony. This was the first declaration of independence on American soil.

New Orleans a Dependency of Cuba.

Spain sent a fleet and 2,600 picked men to punish the conspirators. La Freniere, the leader of the revolution, met a mysterious death while on board one of the Spanish ships, and five of his companions were sentenced to be hanged; but not a man in the colony could be found willing to act as hangman; finally these men were shot and the other conspirators were sent to Havana, and confined in Moro Castle, and New Orleans was made a dependency of the island of Cuba.

Reconciliation and Amalgamation.

The next Spanish governor was Don Louis Unzaga. He completely won the colonists; he married a Creole lady, and the officers of his court and army also married Creoles. Finally the reconciliation and amalgamation of the inhabitants became complete and both French and Spanish worked in harmony for the up-building of the city; and their efforts were augmented by the coming of many wealthy and titled refugees from San Domingo.

Ceded Back to France, Then to the United States.

The first of October, 1800, a secret treaty was concluded between the king of Spain and Napoleon Bonaparte for the French republic.

Napoleon being at that time in war with England and fearing that New Orleans would be seized by that power, ordered his ministers to enter into negotiations with the United States. The negotiations resulted in a treaty which was signed at Paris in 1803 by which France ceded Louisiana to the United States, and when Napoleon was informed of the treaty, he made the celebrated remark, "This accession of territory strengthens forever the power of the United States, and I have just given to England a Maritime rival that will, sooner or later, humble her pride."

The American government took possession Dec. 20, 1803, just a few weeks after the retrocession of Louisiana to France; the people bitterly resented being sold "like a lot of cattle" and appealed to France, but Napoleon was too busy changing the map of Europe to pay any attention to them.

Louisiana was admitted into the Union April 30, 1812, as a state. January 8, 1815, General Andrew Jackson and his band of Creole and American soldiery won a famous victory over the British on the Plains of Chalmette. This great conflict is called the "Battle of New Orleans."

Under American Regime.

With the American domination a marvelous period of prosperity began. Ancient barriers were demolished, forts torn down and the city spread away up and out beyond her original limits. Differences growing out of trade arose between the Creoles and Americans, and the latter built an American city above Canal street. The greatest rivalry prevailed between the two sections of New Orleans, but as time passed on, Creoles and Americans seeing the necessity of unions, laid aside their differences and re-united under one municipality.

In 1861 Louisiana seceded from the union; in 1862 New Orleans surrendered to Admiral Farragut, martial law was declared and Gen. Butler was put in command. This condition continued until the close of the struggle. New Orleans suffered greatly during the war; her commerce was destroyed and for many years after the war business was at a standstill, but revival of trade began twenty-five years ago and progress has been astonishingly rapid ever since.

New Orleans spreads out over an area of 195 square miles; has a population of nearly 400,000, has the best street car system in America, is spending \$25,000,000 in municipal improvements, her docks accommodate ships from all over the world, she is leading the markets of America in sugar, cotton, rice and fruit, and is advancing rapidly in all lines of export and import trade.

It is in the heart of this great world metropolis that the Disciples of Christ are to gather in our International Christian Missionary Convention next October 9-15, and it behooves us to gather in such numbers and to bring such a spirit as will mark a new era in the religious history, at least, of this city which is destined to exert a great influence over the whole world.

A Venician Pageant.

Had I timed my visit to Venice I could not have done better, for I assisted at a ceremony that originally took place nearly 400 years ago and will never take place again. I was present at the funeral of a doge! Now Venice has not been ruled by a doge for more than a hundred years, but this particular doge, Sebastiano Veniero, died over 300 years ago and was decently buried at Murano, and one might have supposed that that was the end of him. This was not, however, the place indicated in his will; no attention was paid to his wishes until his remains, with the heart intact, were brought to Venice in June last. Then all that was left of this distinguished doge and brave soldier—for he commanded the Venetian flotilla at the battle of Lepanto in 1571—was placed in the church of S. Giovanni and Paolo, where his statue done by Antonio Dal-Zotto stands in a conspicuous place. I had been saying all the time I was in Venice that it was a great pity one could not see the gondolas decked in gay colors and manned by gaily costumed gondoliers as in the days of the doges; and here, as though by the touch of a necromancer's wand, we were taken back nearly 400 years.

I had not heard of the funeral, and was drifting about idly in my gondola when the scene of splendor burst upon my gaze. You may be surprised at the idea of a funeral being a scene of splendor, but the barge in which the remains of the great Veniero lay was gay in red velvet and cloth of gold and was towed by a gorgeous gondola with gondoliers in the costumes of his day. In the one black covered gondola sat a cardinal in robes of scarlet, and before him in an open gondola draped in black came the one surviving Veniero, the one living descendant of the fighting doge, an old man, the very image of his ancestor, dressed in black broadcloth with a deep mourning band upon his tall hat. There was nothing more interesting in the whole pageant than this gray-bearded descendant of the great doge: the last of his line, too, for my gondolier told me, with a tone of reproach in his voice, that Signor Veniero, though rich, was a bachelor.

As the funeral cortege floated by, we followed it to the doge's palace, where it landed and was met by a cordon of soldiers and sailors and a military band playing a funeral march: the very march, I should say, judging from the style of the music, that was played at this doge's first funeral, centuries ago.—Putnam's.

The Summer of the Soul.

It seems but a few days since, shivering under east winds and cold grey skies, we said to our hearts that one day summer would come again. Other things may fail us in the flutter of the changeable leaves of life, but God's order rolls on without a break; unhasting and unrelenting, the seasons in array like a pageant move by, unaffected by sorrow or joy, by the cry of the newborn or the faint last sigh of those whom death calls. So in its turn summer has come round once more, another pledge of the unfailing promises of God. The gardens are growing gay with flowers, every village lane is a cloistered path of glorious green, the woods are full of radiant sunbeams and glades of mystery, and every field and meadow, with Canaan's freshness, "stand dressed in living green." It is possible that there are men and women to whom all this means nothing at all, for whom the Lord broadens his world in vain, whose eyes bending downward are hidden save to the things that are poor and unworthy. To the children it is not so, God bless them! Nor to the sick, nor the aged, whose eyes already begin to peer for the daybreak beyond Jordan.

What is the Message of the Summer?

God's pictures are all parables, and there is nothing without signification or spiritual meaning for the soul of man. Although harvest has not yet come, the summer is the season of growth and prosperity. We know such times in the history of our heart experience. Hours of blessing—sometimes with the multitude praising God, oftener perchance in the sanctuary of our inner chamber telling him how much we delight in his mercy and love. Special favor has been granted of guidance in times of perplexity, of deliverance in moments of danger, of grace given when temptation was very sore. Something has been given unto us, some one spared as treasure to our heart: we are in the sunshine, it is God's summer day. Let us rejoice and be glad in it.

There are minds constructed upon such a peculiar plan that at a time of special blessing they feel it incumbent upon them to keep themselves humble by finding mournful thoughts. They assure us that it is better to anticipate evil than be too happy with present good. This may be philosophy, but it is not religion. When God sends summer, he does not mean us to pine for the frost; when he maketh glad, it is that we may sing: when he giveth quietness, it is that we may have his peace. According to the scriptures the normal condition of the Christian is happiness and trust; even under persecutions he has visions, in tribulations he counts it all joy. Let us never be afraid of being cheerful; the smile of the saints is always more prevalent with men than are their tears and groanings.

The Perils of the Summer.

Yet the sunshine has its perils, and the summer time of the soul needs vigilant watchfulness. By grace abounding we can stand anything, but it takes a very good man to keep his feet long in times of prosperity, spiritual as well as financial. The most subtle temptation in the world is the thought that we are in such a state of personal perfection that we have little patience for others who cannot or will not find their way thither. In some this takes the form of special enlightenment in the meaning of scripture: we have solved everything, and in this year of grace pose as the discoverers of new texts and interpretations undreamt of before. This is a hotbed of spiritual pride. To create a little self-advertisement, to talk about being "nothing, nothing," and yet so jealous and sensitive of our names being overlooked! O, the pity of it!

But summer, the holiday season, is a time of happy restfulness. We all want it badly. Life is so strenuous, exacting—hard enough for most folks; hardest, perhaps, for some who never seem to soil their fingers, but carry heavy burdens of responsibility and care they cannot always leave behind when they lock the door. "O rest in the Lord." Whether we say this or sing it, happy are we if we know it as the rest which Jesus gives his own.

The meadows sleep in sunlight, and the hills,
Silent and nearest heaven, like watchers stand;
God's wondrous calm the softened spirit fills,
His mercy meets our thought on every hand.
Like tired children near their mother's breast
We look into His face and sweetly rest.

We were as nigh when, in the hurrying street,
Amid the crush of care and wild alarms,
We failed to recognize his blessed feet,
Nor saw around His everlasting arms;
And when we went to rest we little knew
How much our gracious Lord had brought us through.

O, brighter than this glorious sun to me
Is that sweet radiance of my present Lord!
O, fairer than all else, I love to see
His face meet mine within the open Word!
I touch His jeweled garment here and feel
That secret virtue which the soul can heal.

—Jesse Page, in *The Christian*.

Old Jack.

The Story of a Girl Who Tried to Be Brave.

The very first day she was in the country, Ellen saw old Jack. He stood in the middle of the north pasture and bellowed at her, with his head down and two little horns sticking out on either side.

"Would he hurt us if we went in?" Ellen asked, wonderingly.

"He'd eat us right up," answered little Georgie, who was only four, but had lived in the country all his life.

"Then I'm not going near him," said Ellen decidedly. "I don't like bulls at all, if that's what they do."

That evening she asked Uncle John whether old Jack was really as bad as Georgie has said. Her uncle nodded his head in a queer way and smiled.

"If you got in front of him when his chain was off, you'd think so. He broke away last summer, and it took three of us to chase him back into the field. I was glad, that day, that I had a good club with me."

"And can he run fast?" Ellen inquired, in an awestricken voice.

"If he ever takes after you, you might as well stand still and wait for him. He'd catch you, anyway. But sometimes bulls won't touch a person who doesn't run."

Ellen made up her mind on the spot, that she would never try to find out whether old Jack would touch her or not. He was altogether too ugly and bad-tempered to be trifled with. But nearly every morning she would go down to the north pasture to look at him from a safe place behind the fence.

One morning she went there, as usual, with little Georgie, and old Jack was not to be seen.

"I know why," said Georgie, clapping his hands. "Papa said he was going to sell him, and now he's done it. The mean old thing can't scare us any more."

"Then we can go into that field just the same as any other!" cried Ellen. "I'm so glad, because—" she whispered into Georgie's ear—"Uncle John says there are mushrooms there. Let's look for some right away, so that we can take them back for dinner."

Georgie agreed willingly, and in a trice they were over the fence. Ellen felt as brave as could be, now that old Jack was gone. She peered to right and left on the ground, and presently, sure enough, she saw a round, white mushroom peeping up at her. At the same moment Georgie found one, too, and as they went farther into the field, there were others. Ellen had lifted her pinafore, to serve as a basket, and it was really becoming almost full.

Suddenly Georgie dropped a mushroom he had just found, with a shriek.

"Look!" he cried. "He was there all the time! He's coming right at us, now!"

Ellen looked toward the other side of the pasture, and there was old Jack! He was coming at a steady trot, with his eyes fixed full upon her and Georgie.

"Run, Georgie!" she shouted; and then she remembered her uncle's words. It was no use to run. "I know what I'll do," she said to herself, with a little tightening of the lips. "I'll stay here; then he won't touch Georgie, even if he does hurt me."

The bull came on, at the same slow trot. Ellen was trembling, but she stood her ground bravely. Presently a shout told her that Georgie had reached the fence. A second shout, and—she gave a cry of joy; it was her uncle's voice. In another moment she felt quite indignant, because he was laughing at her, and coming across the field without any hurry at all; and what was stranger still, the bull had stopped and begun to nibble the grass.

"Oh, I'm so glad you came!" Ellen sobbed, with her uncle's arm around her. "Old Jack was coming straight toward us, but I didn't run because I wanted Georgie to reach the fence first."

For reply, Uncle John took her hand and led her right up to the big animal in front of them.

"Do you see who it is?" he asked mischievously.

Ellen stared a moment; then her tears changed to laughter.

"Why, it's only our old Beattie cow!" she cried. "And I thought I was so brave!"

But her uncle was not laughing, now. He looked down at her, admiringly.

"I still think you are," he said.—*Sunday-school Times*.

Why Conquer?

It is better to resist temptation from an unworthy motive than not to resist at all. Jesus Christ was the only man whose right-doing was always and only prompted by the highest of motives. It is a common experience to find oneself steeling himself against sin or failure of any sort because he is seeking other special help from God in some great need just then. A victory over temptation from such a motive is far from ideal, yet it is better than no victory at all; and God will help us to rise even by means of such halfway victories up to the high achievement of hating and conquering all sin merely because it is sin. Let us realize that there is no difference between failures, that every temptation yielded to is a complete break with God and character; and let us strive to conquer temptation because every such victory is, after the gift of the Son which makes it possible, the supremest blessing that God can give his children.—*Sunday-school Times*.

THE SUNDAY SCHOOL LESSON*

Herbert L. Willett.

An Ideal Friendship.*

Among the Bible records which allure and delight the reader and listener, there are none more beautiful than the friendship of David and Jonathan. Even the rare fidelity of Ruth to Naomi does not warm our hearts more than this choice meeting of two kindred spirits, whose career of love was so early cut off. When the great friendships of the world are remembered, those of Pelydes and Orestes, Damon and Pythias, Hamlet and Horatio and David and Jonathan easily take precedence.

This friendship of the two young Hebrews was singular in that it was untouched by the jealousy which might well have sundered them. Jonathan was Saul's oldest son, and as such might be expected to succeed his father as king. Certainly Saul expected that he would. The law of succession in Israel was not established at this time, and it was uncertain whether the kings would be elected by the people, or chosen by the prophets, or selected by the last king from among his sons, or ascend to the throne in virtue of being the first-born son. In fact, all these methods prevailed in the early days of the monarchy. Yet the most natural expectation was that the eldest son should reign. On the other hand, it soon became apparent at the court of Saul that David was a strong favorite in the nation, and might easily win sufficient favor to secure the kingdom. But though the king was troubled over this matter, and grew more and more suspicious of his young officer, the friendship between these two young men grew ever closer and more tender. Neither counted his future as worth anything in comparison with the love he bore his comrade.

Their first meeting, so far as our sources inform us, was at David's arrival at the tent of Saul with the trophies of his victory over the Philistine giant. If David had been Saul's armor-bearer before this time, he must of course have known Jonathan. But it is apparent that their love was of rapid and secure growth. They even exchanged garments in token of their close friendship. No doubt when their duties permitted, they were inseparable companions. David counted the friendship of Jonathan the rarest blessing of his life.

Nor is it unlikely that the best traits of David's character were the product of his association with Jonathan. So far as we are able to trace the disposition of the son of Saul, he is the ideal gentleman of the Old Testament. He easily divides honors with Joseph as the model young man of the early Bible history. We know but little of his life, to be sure, but that little is so satisfying that the judgment of the reader is not difficult to form regarding him.

On the other hand, the character of David is far less attractive at the first. To be sure, he had those elements of personality which made him popular. He was handsome, frank, brave. He was accomplished in the arts of war and peace. But he was little scrupulous as to the methods he took to gain his ends. He would not scruple to deceive, if his safety depended on it, and the kindly priests at Nob had bitter cause to regret the lie he told them (1 Sam. 21, 22). There were many elements of selfishness and cruelty in his life which the student was compelled to recognize.

Yet, in spite of this, one sees that David was a man who struggled up through much temptation and evil impulse to better things, so that he is not unworthy to stand among the great men of Israel. His is not a sinless life, but it is one which bears the marks of struggle and victory. Now how much of this better part of David's life did he owe to his friend Jonathan? One is inclined to believe that much of his best disposition came to him from that friendship. Jonathan was absolutely without taint of self-seeking. That is a great thing to say of any man. When he saw that the heart of the nation was set upon David, he freely suggested that his friend take the throne and let him be his counsellor and companion. No more generous proposal was ever made.

It could hardly be otherwise than that in the days that came after the untimely death of his good friend, David sat often to think of the youth whose life had been knit so fast with his own. For Jonathan, the most accomplished Bowman in Israel, whose shooting of arrows was the wonder of the people, he had a deep and a lasting affection. No rivalries had ever come between them.

*International Sunday school lesson for August 23, 1908: "Friendship of David and Jonathan," 1 Sam. 20:30-42. Golden text, "A friend loveth at all times, and a brother is born for adversity," Prov. 17:17. Memory verse, 42.

The saddest spot on earth to David was the scarred top of Gilboa, where his friend fell amid the heaps of the slain. In his lament over the dead he cries:

"Ye mountains of Gilboa, let there be no rain nor dew upon you, Neither fields of offerings."

"Tell me a man's friends, and I will tell you what sort of a man he is," was the wise comment of a student of human nature. In David alone we should have had a man far less admirable and lovable than the Old Testament shows us. In David as he is, we have the native courage and persistence of the man, softened and refined by the nobler graces of Jonathan. What their lives might have been if Jonathan had survived we cannot tell. But may we not believe that the young prince did actually live on in the influence which he had come to exert upon his friend, and thus he played his true part in the history of his land in spite of his untimely death. Many a man lives thus "in souls made better by his presence."

There is no nobler elegy in literature than David's lament for Jonathan. Whatever else we have from the "sweet singer of Israel," these words would make him worthy of that title:

"How are the mighty fallen in the midst of the battle!

O Jonathan, slain upon thy high places!

I am distressed for thee my brother Jonathan:

Most dear hast thou been unto me.

Thy love to me was wonderful, passing the love of women.

How are the mighty fallen, and the weapons of war perished."

—("Song of the Bow," 2 Sam. 1.)

Daily Readings:—Monday, David's friend, 1 Sam. 20:32-42; Tuesday, Covenant of friendship, 1 Sam. 20:1-17; Wednesday, Token of friendship, 1 Sam. 20:18-25; Thursday, The last meeting, 1 Sam. 23:7-18; Friday, Concerning friendship, Prov. 27:6-19; Saturday, Friendship of disciples, Acts 4:24-37; Sunday, Friendship of Jesus, John 15:11-17.

Teacher Training Class.

Lesson XI.—The Devotional and Elegiac Writings of the Old Testament.

The third class of Old Testament writings comprises the devotional and elegiac books. These may be grouped together, for both are poetical and both are in a measure filled with the spirit of prayer. They are two in number: Psalms and Lamentations.

The Book of Psalms is the collection of the prayers and praises of the people of Israel gathered first in the days of the second temple, about 500 B. C. It is composed of hymns which probably came from the different periods of the national life, from the days of David till the last edition was formed in the times of the Maccabean uprising (175 B. C.). Many of the psalms were ascribed to David by the Jewish editors of the book, who supplied the headings to the individual psalms. From this fact arose the custom of referring to the entire book as "Psalms of David." The psalms are divided into five books (perhaps to correspond with the five books of the Law). These five books are separated in the Revised Editions and each closes with a doxology. The titles of the Psalms are not to be regarded as the authentic statements of the authorship or circumstances of the individual psalms, but as the accepted views of the Jewish scholars who edited them. In addition to conjectures regarding the composers of the psalms and the incidents which suggested them, the nature of the psalms, the fact (in many instances) that it was taken from the collection of "the chief musician" or choir leader, and that it was to be sung to a particular melody or instrument. Many of the psalms are divided by the word "selah" into strophes or stanzas. The psalms were the hymns used by the Jewish people in the worship of the second and third temples, by the Christian church in its earliest years, and by most of the Christian communions since that time. Some of the greatest hymns of the church are either paraphrases of, or are based upon, the psalms.

The Book of Lamentations is a collection of threnodies or dirges over the downfall of Jerusalem in the year 586 B. C., when the king of Babylon carried many of the people into captivity and destroyed the city. In five poems the book describes the awful fate of the city and its people. These elegies are among the most plaintive and pathetic in literature. It was the ancient tradition that the poems were composed by Jeremiah, the "weeping prophet" of Jerusalem. But this is not indicated by the book itself.

The Prayer-Meeting.

Silas Jones.

High Thinking and What It Will Do. Topic. Aug. 26. Phil. 4:4-9.

The philosopher Des Cartes undertook to doubt everything that could be called in question and he came to the conclusion that thinking was the ultimate fact which he could not doubt. He found himself, in the last analysis, a thinking being. Whatever fault may be charged against his method and its results, we may thank him for the emphasis he put upon thinking. Naturally, if we are to follow a philosopher, we must attempt to think consistently and to make our thought as complete as we can. And this brings us to the exhortation of Paul that we should think upon the best. The apostle is not giving lessons in the logic of the schools but in that of life. The questions with which he would have us deal, pertain to godly living. He writes for those who are face to face with strong temptations. The problems confronting them demand an immediate practical solution.

The Presence of the Best.

Every one knows how difficult it is to command good thoughts. We can understand the good woman who, on hearing it said of another that she found good in a certain tabooed system of religion, said, "But why doesn't she look for the bad?" That is just it. We are suspicious of what is strange, like our savage ancestors. We prefer to believe that it is bad and we are greatly distressed if our judgment is shown to be wrong. But even when familiarity has enabled us to separate the good from the bad, we often seem to be under the power of the bad in spite of ourselves. But the fault is with our method. We cannot play the tyrant with ideas. They have their rights which they dare to maintain. They come to us in their own way. We must put ourselves in the presence of the best and try to think the best. If we are jealous and suspicious, it is something to know our sin but the cure does not necessarily follow knowledge. A study of the life of Jonathan or of General Charles Gordon will do more for the soul than all the self-chiding that we can summon to our aid. If we think daily of Christ as the friend of man, good thoughts will come to us in abundance.

Rejoice.

Paul had a right to bid the Philippians rejoice because he had given them reasons for joy. The only exhortation that has any sort of justification is that which urges a man to live according to his deepest convictions. Your resolution is stronger when you learn that your neighbor is your helper. The exhortation that is entitled to respect is the announcement to the struggling man that another is engaged in the same struggle and will help him. Great thoughts give joy. Christianity adds to the joy of living because it offers to men great thoughts of duty and destiny.

Moderation.

Paul assumes that Christian people are moderate. "Sweet reasonableness" is a Christian virtue. Zeal that burns up that which is evil is becoming in a disciple of Jesus but not the fanaticism that drinks the blood of unbelievers. Christ is the Saviour of all. His people must therefore be reasonable in their treatment of others. They dishonor the Master when they attempt to ride rough-shod over the opinions of men who may have shown a disposition to think for themselves on questions of religion. The sword has been drawn against men because of their unbelief but never to the honor of Christ. The cure for the fanaticism of professed Christians is more Christianity. The mind that is filled with the great ideas of Christianity will be moderate in its dealings with the peculiarities of other minds.

The Peace of God.

We are commanded to be free from anxiety of the baser sort. Precious time and energy are squandered in anxious thought. While one sits in gloom, another does a glorious deed. Men tell us that activity will destroy doubt. Yes, if it means anything. But running in a circle is lacking in edifying power for the man of sense. He is willing to expend energy if he gets something in return. If there is that which is true, venerable, just, pure, lovely, and of abiding worth, we can find peace in the pursuit of it, and it will be the peace of God.

The oldest Alpinist living is M. C. Russi, a schoolmaster of Andermatt, who has just celebrated his one hundred and first birthday. Last summer he, accompanied by several Alpinists, made his last climb, ascending the Gutsch Mountain, nearly 7,000 feet, without assistance.

Christian Endeavor.

VACATION RELIGION.

Vacation Religion—if you would have any, be sure to carry it with you. Don't take your camera and fishing-rod and bathing-suit and Balzac, and forget your Bible. You are off for a rest and recuperation, but don't rest body and mind at the expense of the soul.

And be sure it is rest you are getting. Revel in the sunshine and the freshening breezes and the glories of nature; but don't be carried away by the hysterical excesses and excitements which are inseparable from the average pleasure resort. Don't let others rob you of the opportunity which the hills and woods afford for quiet-hour meditation.

Quiet-Hour meditation.

And, lastly, don't forget the multitude, the thoughtless, selfish, Sabbath-breaking multitude. Their presence near you will give you many an opportunity to let "let your light shine," and exercise your practical Christian Endeavor.

REV. W. H. BARRACLOUGH.

Some Bible Hints.

Read Mark 6:30: The apostles had been engaged in work for Christ that must have taxed their strength and their sympathies, much as it doubtless delighted them. The best preparation for enjoying a vacation rest is to have done with one's might work that is worth while.

Read Mark 6:31: Christ did not spare himself, but he knew the weakness of his followers' flesh, and it was at his call only that they sought quiet and rest. He was mindful of their need, even although there was still no lack of opportunity for service, all the more because they were so crowded.

Read Mark 6:32: When the work must be given up for a time, the best place is where one may be out of the crowd, but with Christ. A vacation for a Christian is not a time to get into the world and away from Christ; he is not seeking a vacation from religion.

Read Mark 6:34: Even the wildest country may have its call to service; its very lack of opportunities may be the strongest claim for sympathy with those in need of help and inspiration. In responding to the call even the wearied worker for the Master will sometimes find new blessings and strength for his own need.—C. E. World.

Other References:—Ps. 23:1-3; 37:7; 51:12, 13; 84:5-7; Eccl. 11:9; Isa. 28:12; 57:15; Zech. 8:4, 5; Eph. 3:16; Heb. 4:9.

For Daily Reading.

Monday, August 17—Appreciation and contentment, Ps. 16:5-9; Tuesday, August 18—Eating and drinking, Eccl. 2:22-25; Wednesday, August 19—Light-heartedness, Eccl. 3:11-14; Thursday, August 20—Studying nature, Ps. 65:5-13; Friday, August 21—Choosing the best, Phil. 4:8, 9; Saturday, August 22—Summer sojourners, 1 Pet. 2:9-12; Sunday, August 23—Topic, Vacation religion, Mark 6:30-44.

Has Christian Endeavor a Future?

Not infrequently this question is heard from people who are making little of a very valuable instrument for the advancement of the kingdom of God. The best answers are the reports of what individuals and groups are doing in the name of Christian Endeavor. Here is a short list reported at one meeting:

"Two of our members walk up and down the street before the evening service, and invite people into God's house."

"Our society has been the means of binding to the church a large proportion of the converts of a revival held two years ago."

"Our Endeavor has been the means of re-starting the weekly church prayer-meeting."

"Our young lady members take it in turn to bring and take home the women of the blind institute, which is greatly appreciated by them."

"Our members stand in the chapel porch to welcome any stranger present."

"Three members have formed a Mission Band."

"Helped some of our active members to become members of the church."

"Started several districts for free distribution of sermons, with invitations to attend our church services."

"We held special meetings during the year, and as a result we rejoice in thirty-five souls won for Christ and the church."

Union of Baptists and Disciples—Two Suggestions.

The time is ripe for the uniting of these two denominations in the North but it is not true of conditions in the South when we take the South as a whole. But, wherever, and whenever it is done we must make haste slowly and see that it is done upon a basis and in a way which will not sacrifice the essentials, nor be a loss to either of the denominations, as is the case in some instances. Each individual church can best serve Christ in its wider service through the denomination, and anything that cripples its service in any way is to be deplored. That this may not be done I venture to offer the following:

Let there be no unions accomplished until a committee from each of the general conventions of the two denominations can be appointed and each work out a basis for union and then jointly work out a basis; report back to and be passed upon by the conventions appointing the committees, and then be recommended to the various churches composing the conventions. This will give denominational uniformity and materially help out in every way. If this does not meet with approval (various sections of the country may not be ripe for it) let the same procedure be taken by the state conventions of the two denominations. However, I prefer the former method and believe it would be much more satisfactory and accomplish more. At the same time these committees are appointed let another committee be appointed from each convention jointly to work out a basis for the consolidation of the publishing houses, educational institutions and missionary agencies of the two denominations. No doubt it will take quite a great deal longer to accomplish the latter than the former. In fact the former would have to precede the latter. Since it takes time to do this that is the very reason why we should make a start,—why we should take first steps. As fast as we come to each other's viewpoint on doctrine let us unite in organization.

Wagoner, Okla.

JOHN HARVEY GUNN.
In the Baptist Standard.

An American Hero.

"One morning in January, when the ice in the Hudson River ran unusually heavy," says F. Hopkinson Smith, in *Everybody's*, "a Hoboken ferry-boat slowly crunched her way through the floating floes, until the thickness of the pack choked her paddles in mid-river. It was an early morning trip, and the decks were crowded with laboring men and the driveways choked with teams; the women and children standing inside the cabins were a solid mass up to the swinging doors. While she was gathering strength for a further effort, an ocean tug sheered to avoid her, veered a point, and crashed into her side, cutting her below the waterline in a great V-shaped gash. A moment more and the disabled boat careened from the shock and fell over on her beam, helpless. Into the V-shaped gash the water poured a torrent. It seemed but a question of minutes before she would lunge headlong below the ice."

"Within 200 yards of both boats, and free of the heaviest ice, steamed the wrecking-tug "Reliance" of the Off-shore Wrecking Company, and on her deck forward stood Capt. Thomas Scott. When the ocean tug reversed her engines after the collision and backed clear of the shattered wheel-house of the ferry-boat, he sprang forward, stooped down, ran his eye along the water-line, noted in a flash every shattered plank, climbed into the pilot-house of his own boat, and before the astonished pilot could catch his breath, pushed the nose of the "Reliance" along the rail of the ferry-boat and dropped upon the latter's deck like a cat."

"With a threat to throw overboard any man who stirred, he dropped into the engine-room, met the engineer half-way up the ladder, compelled him to return, dragged the mattresses from the crew's bunks, stripped off blankets, snatched up clothes, overalls, cotton waste and rags of carpet, cramming them into the great rent left by the tug's cutwater."

"It was useless. Little by little the water gained, bursting out first below, then on one side, only to be caulked out again, and only to rush in once more."

"Captain Scott stood a moment as if undecided, ran his eye searchingly over the engine-room, saw that for his needs it was empty, then deliberately tore down the top wall of caulking he had so carefully built up, and, before the engineer could protest, forced his own body into the gap, with his arm outside, level with the drifting ice."

"An hour later, the disabled ferry-boat, with every soul on board, was towed into the Hoboken slip."

"When they lifted the captain from the wreck, he was unconscious and barely alive. The water had frozen his blood, and the floating ice had torn the flesh from his protruding arm from shoulder to wrist. When the color began to creep back to his cheeks, he opened his eyes and said to the doctor who was winding the bandages:

"Wuz any of them babies hurt?"

"A month passed before he regained his strength, and another

week before the arm had healed so that he could get his coat on. Then he went back to the "Reliance." "

Concert Pitch.

If all the members of the orchestra were to assemble and at once to begin each to play his part, the result would be an earsplitting discord. Where is the trouble? In the lack of one thing, the "concert pitch." The first necessity is, that each instrument must be attuned to the concert pitch. With it, there is harmony; without it, discord. When a church or committee, or a Christian assembly come together, and each begins to give utterance to his own preference, and seeks to have his own way, there is discord and confusion. We have been in such gatherings, both large and small, and mentally have said: "They lack the concert pitch." In all Christian activity, service and conversation, the concert pitch is the will of God. Every Christian who would be used of the Spirit in the service of God, or who would live in any way well-pleasing to the Father, must bow much in prayer, seeking the mind of the Lord. Only thus can the soul be kept at the concert pitch of doing the will of God. Whenever we meet together for the worship of our Lord, let our first aim be to get the concert pitch.—Selected.

Nightfall.

The dear, long, quiet summer day
Draws to its close.
To the deep woods I steal away
To hear what the sweet thrush will say
In her repose.

Beside the brook the meadow rue
Stands tall and white.
The water softly slips along.
A murmur to the thrush's song,
To greet the night.

Over and over, like a bell,
Her song rings clear;
The trees stand still in joy and prayer,
Only the angels stir the air,
High heaven bends near.

I bow my head and lift my heart
In Thy great peace.
Thy Angelus, my God, I heed.
By the still waters wilt Thou lead
Till days shall cease.

—Alice Freeman Palmer.

Be Strong.

Be strong to hope, O heart!
Though day is bright,
The stars can only shine
In the dark night.
Be strong, O heart of mine
Look towards the light!

Be strong to bear, O heart!
Nothing is vain.
Strive not, for life is care,
And God sends pain,
Heaven is above, and there
Rest will remain!

Be strong to love, O heart!
Love knows not wrong.
Didst thou love, creatures even,
Life were not long.
Didst thou love God in heaven
Thou wouldst be strong.

—Adelaide Proctor.

No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

An appreciation of Lorado Taft, "the most prominent of our Western sculptors," by Henry B. Fuller, with reproductions of his group, "The Blind," and details therefrom, is a feature of the Mid-summer Holiday Number of *The Century*.

"If, instead of a gem or even a flower, we could cast the gift of a rich thought into the heart of a friend, that would be giving as the angels give."

With The Workers

H. H. Ambrose is the new man on the field in Florence, Kans.

J. F. Powers, formerly pastor in Ottawa, Kans., has been called to Walnut.

Miss Lucile May Park is the new state organizer for the C. W. B. M. in Montana.

R. E. Grabel, pastor in Carthage, Texas, has the help of J. B. Holmes of Beaumont in a promising meeting.

James N. Cruther is preaching for the Independence Blvd. Church in the absence of the pastor, George H. Combs.

R. R. Hamlin has been engaged for a meeting in Quanah, Texas, to begin next Sunday. J. B. Faulkner is the pastor.

Willis A. Parker, pastor in Emporia, Kans., has been attending the lectures of the Harvard University summer school.

Prof. Theodore Fitz, formerly a singing evangelist of Texas, has been elected director of music at the Colorado State Normal School at Greeley.

S. W. Brown has been called from a Kansas pastorate to become assistant to C. S. Medbury at the University Church, Des Moines, Iowa.

Evangelist John R. Golden will hold a meeting in Flanagan, Ill., in September. Charles E. McVay of Benkelman, Neb., will lead the singing.

Prof. Walter Stairs, recently of Drake University, has been elected professor of English and Greek New Testament in Berkeley Bible Seminary, Berkeley, Cal.

J. W. Moody goes to Keosauqua, Iowa, from Louisville, Ky. The congregation is much encouraged because of the outlook for a prosperous work under the new minister.

DeForest Austin, formerly editor and publisher of the Nebraska state paper, and a successful evangelist, passed away July 23 in California, where he had gone for his health.

David H. Shields of Salina, Kans., was the preacher last Sunday at the Central Church, Peoria, Ill. H. F. Burns, the retiring pastor, preached his farewell sermon Aug. 2, and left to spend a short vacation in his former home at Belton, Mo.

The North Park Church of Indianapolis, Ind., of which Austin Hunter is minister, will build the foundation for the new church house this fall. The structure will be completed early next summer. The church will build a modern house.

W. T. Hilton, pastor in Greenville, Texas, and his wife as personal worker, have just ended a meeting for the church in Terrell, Tex. There were more than fifty additions to the congregation. G. Lyle Smith is the popular pastor. The music was in charge of Willard Ogle.

Frank Mallory, pastor of the Third church, Topeka, Kans., has reconsidered a recent resignation and will remain with the church. Mr. Mallory has been minister of this church for fifteen years. During much of this time he has been a member of the Topeka Board of Education.

The First Church, El Paso, Texas, is up to date in its plan for a kindergarten hour during the morning church service. Mothers with young children may enjoy the church

service while their children are in charge of the primary teachers. H. B. Robison is the pastor of this church.

Our congregation in Armourdale, Kans., has been driven from its church house by another flood. The members have suffered much financial loss. Bert E. Stover, the minister, shows himself of good metal in securing clerical work for the week days in order that

FRANK NAOTARO OTSUKA.

The Englewood Church of Chicago was recently visited by Mr. Otsuka, who has been a member of that congregation for a number of years. His visit was in the nature of a farewell for he will soon go to Japan to sup-



port himself in missionary work. The esteem of the church and interest in his work were manifest when a fund of almost \$70 was given him. Mr. Otsuka is a graduate of Bethany College and has a Bachelor of Divinity degree from the University of Chicago. He goes to his native land well trained for his labors, in which he will be supported by gifts from friends in America and by his own labors.

he may remain with the church for Sunday services.

C. R. Wolford has accepted a call to the church at Blandinsville, Ill. While pursuing his studies in the University of Chicago, Mr. Wolford was pastor of the church at Indiana Harbor, Ind., for seven months, adding eleven new members to the church in that time. He and his wife are now enjoying a visit with their parents in Plymouth, Ohio.

Evangelist H. Gordon Bennett writes us of the evangelistic conference at Bethany Park, Ind., that the first Sunday was a great day in the matter of attendance, seven thousand persons being on the ground and four thousand attending services. He adds that if there was any purpose in the gathering for an opposition movement to our missionary organizations it was still-born, for the spirit of the gathering was one of humility and unity.

At the Interdenominational Conference of Women's Missionary Societies just closed at Northfield, Mass., the Christian Woman's Board of Missions was represented on the program by Prof. H. J. Derthick of Hazel Green, Ky. His description of the successful work being carried on for the mountain people won much praise. Mrs. E. T. Rummell of New York was the only delegate representing our women. She says that the display of C. W. B. M. literature was among the best at the conference.

A CHRISTIAN ENDEAVOR REVIVAL.

At the second meeting of our four weeks' Christian Endeavor Revival at First Christian Church, eleven were added to the membership of the society. The invitation having been given by the president of the C. E. ten were added to the church. Not a preacher in the house. We have been without a pastor for four months. This is a remarkable church. We believe we have the most fruitful field in the brotherhood. THOMAS C. CLARK.

ALMOST A SHADOW.

Gained 20 lbs. on Grape-Nuts.

There's a wonderful difference between a food which merely tastes good and one which builds up strength and good healthy flesh.

It makes no difference how much we eat unless we can digest it. It is not really food to the system until it is absorbed. A York state woman says:

"I had been a sufferer for ten years with stomach and liver trouble, and had got so bad that the least bit of food such as I then knew, would give me untold misery for hours after eating.

"I lost flesh until I was almost a shadow of my original self, and my friends were quite alarmed about me.

"First I dropped coffee and used Postum, then began to use Grape-Nuts although I had little faith it would do me any good.

"But I continued to use the food and have gained twenty pounds in weight and feel like another person in every way. I feel as if life had truly begun anew for me.

"I can eat anything I like now in moderation, suffer no ill effects, be on my feet from morning until night. Whereas a year ago they had to send me away from home for rest while others cleaned house for me, this spring I have been able to do it myself all alone.

"My breakfast is simply Grape-Nuts with cream and a cup of Postum, with sometimes an egg and a piece of toast, but generally only Grape-Nuts and Postum. And I can work until noon and not feel as tired as one hour's work would have made me a year ago." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

CHURCH EXTENSION NOTES.

Remember the annual offering for Church Extension begins Sunday, September 6.

It pays to make the money, which God has trusted us to use, do perpetual service in our Church Extension Fund.

Our Church Extension Board has helped to build over seventy church homes since last October. The board expects to make its best report at New Orleans.

Last year 1,416 churches, as churches, sent offerings to the Church Extension Board. There ought to be a great increase this year.

Last week an annuity of \$500 was received by the Church Extension Board from a friend in Pennsylvania. Many such gifts should come to this board because they build churches at once. For information, write to G. W. Muckley, Corresponding Secretary, 500 Water Works Bldg., Kansas City, Mo.

HUMAN LUXURIES AND DIVINE NECESSITIES.

The question of Christian giving is not between missions and charity nor between home and foreign missions. It is between selfishness and God. The failure of five out of six of our churches to have fellowship in the annual church extension offering is not due, as their officers sometimes fancy, and their preacher generally pleads, to the great sacrifices they are making for Christian service in other directions, but to the complete absorption of their incomes in personal and selfish interests. The standard of living is not an absolute measure like the yard stick, but is usually the style maintained by our wealthier neighbors. The vagabond of the desert or the slum longs for four walls and a roof. The man who has a one room shack is striving to secure a two room shanty. The citizen who dwells in a five room cottage aspires to an eight room house, and the one who has twelve rooms looks upon thirty as absolutely necessary to the comfort of his family and occasional guests.

But before any question of more or less house, furniture, clothing or amusements, the divine necessity of immortal souls is salvation through Christ. The first duty laid upon the one who is saved is to bear a part in saving others. A primal law of the new life in Christ Jesus is sympathy for our brethren.

The work of church extension is the organized and practical sympathy of our entire great brotherhood for the brethren that are without church homes. Through it those who are scattered in strange places are furnished the means of grace. Under its beneficent service the Bread of Life is given to the lost. The centennial aim of a million dollars is not for the purpose of boasting of a big fund, but is the measure of the actual necessities of the work. Let human luxuries wait on divine necessities and every church will be able to make an offering and the fund will be brought up to the centennial standard when we reach Pittsburgh in 1909.

W. R. WARREN, Centennial Secretary.

KENTUCKY AND CHURCH EXTENSION.

A casual glance at the report of the Kentucky exhibit in the last annual report of Church Extension is by no means gratifying. The more carefully you examine the report the less satisfaction you feel. From all sources the board received last year from

our state only \$2,703.32. They loaned \$2,000.00 to one church and without the loan we might have lost a valuable piece of property.

Only fifty-five churches gave any thing to this work of such great importance to our whole brotherhood. We have given in every way \$60,838.05 since the work of church extension was started. Of this I know that \$20,000.00 was given on the annuity plan by one man and his wife and the board is paying annuity interest on that now. I have not the figures in the case, but it is probable that not more than \$30,000.00 have been given by the churches in the past eighteen years. Twenty-four loans have been made to Kentucky fields—aggregating \$15,665, and only about one-half of that has been paid back.

Brethren, we have nothing to be proud of in this record. Let us in September start out on a new career. We could multiply the number of contributing churches by four and then not be puffed up with pride. We have needy churches now that ought to build and cannot do so without help from the Board of Church Extension.

Brethren of Kentucky, let us bestir in a way worthy of our state and of this great cause. Let us make such an advance in our offerings in September as will at least not be discreditable.

H. W. ELLIOTT, Secretary.

Sulphur, Ky., August 4, 1908.

A MISTAKE CORRECTED.

It was announced some weeks ago in the papers that \$15,000 had been pledged by our people of Oregon for a steamer for the Congo. This was an error. Dr. Dye's telegram, through some error in transmission, read as above, when it should have read \$2,300. This splendid sum was pledged at the Oregon state convention. It has since been increased to over \$3,000. An active committee has been appointed and steps taken to push the matter with enthusiasm until the \$15,000 is reached. A steamer for our great work on the Congo is one of our most needy enterprises.

Encouraging gain in Receipts of the Foreign Society.

We are pleased to report that the month of July shows a good increase all along the line over the same month last year. The total gain for the month has been a little over \$9,700. The tide has turned. Every effort needs to be put forward now to bring up the receipts all along the line. We must depend mainly on the churches and Sunday-schools. It looks as though the receipts from these two sources could be brought up to what they were last year in spite of the hard times. Let every church and Sunday-school which has not sent an offering this year do so at once.

New Missionaries for the Field.

It is the purpose of the Foreign Society to send out thirteen new missionaries to the various fields in September. The effort was made to send fifty new workers this year. Altogether, thirty have been appointed. Eight have already been sent, nine will be held over until next year, and the remaining thirteen will sail if the funds are available to send them. The whole fifty could probably

have been found and sent if the financial depression had not come. The names of those who expect to sail in September are as follows: J. C. Archer and wife, of Newton Falls, Ohio, graduates of Hiram College, who will go to Jubbulpore, India; Dr. Z. S. Loftus, Vanderbilt University, Nashville, Tenn., who goes to Thibet; Miss Mamie Longan, of Drake, who goes to the Philippines; Miss Sylvia Siegfried, Hiram College, who goes to Cuba; H. A. Eicher, Hiram, Ohio, India; Miss May Hiatt, Eureka College, Japan; C. F. McCall and wife, University of Missouri and California respectively, who go to Japan; Miss Eva Raw, Hiram, to China; W. R. Alexander, Hiram College, to India; Miss Nellie Grant, India; and Chas. P. Hedges, of Bethany College, to Bolenge, Africa. These are a strong, well-trained group of young people. They will represent the Christian Church with credit in our distant fields.

F. M. RAINS, S. J. COREY, Secretaries.

The church at Galesburg, Ill., recently purchased a choice lot for a new church building in the heart of the city, paying \$7,200 for the property. There is a large house on the lot, which the minister, J. A. Barnett, will occupy till building operations are begun. He will take a month's vacation beginning August 10. He will lead his church in an evangelistic campaign this fall with the assistance of an evangelistic singer.

EXHAUSTION

Made Worse By Coffee Drinking.

There's a delusion about coffee which many persons, not necessarily chemists only, are fast finding out.

That exhaustion from long hours of hard mental or physical work is increased by the reaction of coffee, rather than relieved, is a well known fact. A prominent music professor found the true state of the coffee evil, and also the remedy. His wife tells his experience:

"For over thirty years my husband taught music 6 days a week and 12 to 14 hours a day. None too robust, such constant work made a drain on his strength so that he was often quite exhausted by Saturday night.

"He formed the habit of drinking strong coffee regularly with his meals. Occasionally when he did not have his coffee he would suffer from headache, nervousness and weakness. This alarmed him and me also, for we feared he was becoming a slave to coffee.

"About that time we heard of Postum and decided to try it. At first we did not like it, but soon learned it should be boiled 15 minutes after boiling commences, and then when served hot with cream and a little sugar, it was a drink fit for kings.

"My husband found he was gaining in weight while using Postum. He was rid of constipation, his headache disappeared and his nerves became strong.

"Now at 61 he is still able to work at teaching, selling instruments or superintending the farm, and can out-work many younger men.

"He has never gone back to coffee and says he never will. Recommending Postum to others is one of his hobbies. We are happy to say all our children drink Postum and are fond of it."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville" in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

NEW MEXICO CONVENTION.

The New Mexico Christian Missionary Society will hold its second annual convention at Roswell, N. M., Aug. 30 to Sept. 2. The Disciples in New Mexico and western Texas are cordially invited.

FREDERICK F. GRIM, Cor. Secretary.
East Las Vegas, N. M.

ILLINOIS STATE CONVENTION, CHICAGO
AUG. 31—SEPT. 4.

Convention Programme

Christian Woman's Board of Missions.

Monday evening, Aug. 31—7:30, Devotions and song service, Mrs. O. R. Jordan, Evanston; 8, Address, Mrs. Anna R. Atwater, national vice president C. W. B. M.; memorial service for our promoted leader, Mrs. Helen E. Moses.

Tuesday morning, Sept. 1, Chairman, Miss Lura V. Thompson; 9, Devotions, Mrs. Elizabeth L. Crandall, Rushville; 9:15, Reading of state constitution; 9:45 Report of treasurer, Miss Clara L. Davidson, Eureka; 10, Report

of corresponding secretary and recommendations of the board, Miss Lura V. Thompson, Carthage; 10:45, Business, report of superintendent of young people's department, Miss Clara B. Griffin, Carthage; 11:30, Address, "The Child in the Midst," Miss Lulu E. Miner, Bone Gap.

Tuesday afternoon—Chairman, Mrs. E. N. Holmes. 2, Devotions, Mrs. M. S. V. Woods, Danville; 2:30, Address, Miss Zonetta Vance, Deogur, India; 2:55, "Young Ladies' Mission Circles," Miss Anna L. Barbre, Taylorville; 3:20, Centennial, report of state secretary, Miss Lura V. Thompson; Address, W. R. Warren, Pittsburg, Pa.; 4:20, President's harvest home message, Miss Annie E. Davidson, Eureka.

Tuesday evening—Workers' conference, led by Miss Lura V. Thompson; 7:30, "My Own District—As I See It Now, and As I Want to See It One Year Hence," three minute talks by district secretaries; a circle of prayer for the work of the new year.

Illinois Christian Missionary Society.

Tuesday evening, Sept. 1—8, Men's banquet at the Auditorium Hotel, given under the auspices of the Christian Business Men's Association.

Wednesday morning, Sept. 2—10, Devotional and praise service, W. F. Rothenburger, Chicago; 10:30, Business hour, appointment of committees, reports, J. Fred Jones, field secretary; J. A. Harrison, treasurer; W. D. Dewese, office secretary; J. P. Darst, treasurer permanent fund; H. H. Peters, C. E. superintendent; Clarence L. Depew, Bible school superintendent; 11:30, church extension address, G. W. Muckley, Kansas City, Mo.; 12:10, Song; 12:15, President's address, Herbert L. Willett, Chicago.

Luncheon.

Wednesday afternoon—2, Devotional, W.

F. Rothenburger; Home Missions, H. A. Denton, Cincinnati, Ohio; 2:30, "The City Church and Its Problems," W. F. Shaw, Chicago; 3, "The Country Church and Its Possibilities," S. S. Lappin, Stanford; 3:30, discussion.

Dinner.

Wednesday evening—7:45, Devotional, W. F. Rothenburger; 8, Address, "Evangelism," Wm. Thompson, Ridge Farm; 8:30, Address, "Facing the Facts," J. I. Gunn, Arcola.

Thursday morning, Sept. 3—10, Devotional, W. S. Lockhart, Chicago; 10:30, Convention business, reports of committees and other business; 11:30, "The Centennial," W. R. Warren, Pittsburgh, Pa.; 12:10, Music; 12:15, Address, "The Glorious Gospel," W. W. Sniff, Paris.

Luncheon.

Educational Association and College.

Thursday afternoon—2, Devotional, W. S. Lockhart; appointment of committees; President's message, Mrs. N. B. Crawford, Eureka; Report of field secretary, Miss Mary E. Monahan, Saunemin; treasurer's report, Miss Clara L. Davidson, Eureka; Report of endowment secretary, H. H. Peters, Eureka; Address, President Robert E. Hieronymus, Eureka; 3:30, "The Minister's Relation to State Missions," J. Will Walters, Niantic.

Dinner.

Thursday evening, Bible school session—7:45, Devotional, O. F. Jordan, Evanston; 8, "A Message of Service," Wm. B. Clemmer, Rock Island; 8:30, "Every School in Line," W. C. Pearce, Chicago.

Friday morning, Sept. 4—10, Devotional exercises, O. F. Jordan; 10:30, "Sentenced to Death and Why," F. W. Emerson, Freeport; 11:15, "Our Plea from an Educational Standpoint," W. T. Moore, Columbia, Mo.

The convention music will be under the direction of W. E. M. Hackleman.

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MRS. LUELLA WILCOX ST. CLAIR, President, Lexington, Ky.

Forty Thousand Dollars in recent additions and improvements.

Next session opens September 14, 1908.

Program committee: J. W. Kilborn, Mt. Carmel; W. H. Cannon, Pittsfield; C. G. Kindred, Englewood.

Instructions.

The churches of Chicago will entertain delegates and visitors by giving lodging and breakfast. Other meals can be had down town.

The sessions of the convention will be held at the Central Y. M. C. A. building, 153 La Salle St.

The place of registration and assignment is the Palmer House, corner of State and Monroe. Go there at once from trains for registration.

Disregard all other printed instructions and go to the Palmer House for registration and assignment.

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Located at Enid, Oklahoma. One of the finest railroad centers in the Southwest. Elevated region, bracing atmosphere and good water; excellent climate and fine buildings. A well-equipped educational plant, one of the best west of the Mississippi River. Large and experienced Faculty, extensive courses—Literary and Biblical. Superior advantages for Business Training, Music, Fine Art and Oratory.

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Expenses moderate. There is no better place in which to be educated than in a school located as this is in the heart of this great and rapidly developing Southwest that offers better opportunities to young people than any other place in the United States. Preachers, Lawyers, Doctors and Business Men by the thousand are needed.

Next session opens September 15, 1908. Send for catalog to Miss Emma Frances Hartshorn, Registrar, Oklahoma Christian University.

E. V. ZOLLARS,
President O. C. U.



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"In the Heart of the Blue Grass."

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President Transylvania University,
Lexington, Ky.

See that one dollar is handed to the Registration Committee, or to J. Fred Jones, or to W. D. Dewese, from your congregation for convention expenses. Don't forget the dollar!

MIDSUMMER KENTUCKY WORK.

Many of our preachers and active workers are away from home. By the seashore, at lake sides, along rivers, in the mountains, in the country, here, there and everywhere—some even across the ocean—our leaders are resting and pleasure seeking. This puts the work at much disadvantage. Recently in a city church very many of our best workers were conspicuous by their absence.

Our work of Kentucky Missions goes bravely on in spite of short receipts. The Secretary was busy all the month of July at home and abroad seeking to keep the work before the people. The total amount is \$406.52, and of this amount \$167.51 went to a special field that gave it for county work—only the remaining \$239.01 being available for the payment of salaries to our corps of men. Only about one-third needed to meet the month's expenses.

W. J. Evans says that Lebanon Junction is showing some improvement.

Bardstown had J. B. Briney two Sundays and work about as usual.

South Louisville will lose Edw. B. Richey the first of September. About \$500 raised recently on the debts.

Arlington Heights Mission, Lexington, has had twenty-six additions during the year. Prof. H. L. Calhoun preaches for them Sunday nights and a student supply is had for morning service.

Bromley is reported by Louis A. Kohler as showing some improvement.

Forty-five added is a part of the results of the work of D. G. Combs. He has helped in building a house of worship at Omer. It will be paid for at completion. He is now unable to preach—has to rest.

Ten added in Breathitt county by J. B. Flinchum. House to be dedicated soon that he has helped to build.

Z. Ball has added thirty-four during the month of July and Jas. Lunsford has been with him some. He had twenty-four additions.

C. M. Summers finds it necessary on account of the financial conditions to preach one Sunday elsewhere than Jackson. It is hoped that Beattyville will use the date.

Nine added by W. L. Lacy and an active campaign ahead of him.

A. Sanders reports progress good. Ministerial association formed at Paintsville, of which he is president.

Seven added in the work of Robert Kirby in Cumberland county.

Twenty-five added by W. J. Cooke in meetings in Fleming and Garrard counties. A good month in finances for him.

Three confessions at Jellico as reported by R. G. Sherrer. Plans being made by church and preacher for future work.

Fifty added in work of J. W. Masters. Church at Harlan court house organized with forty-eight members. House to be dedicated second Sunday in September.

Fifteen added by H. L. Morgan in his southeastern Kentucky field.

A dozen added in work of J. P. Bicknell. This work in Wolfe, Morgan and Menifee counties.

Latonia does well in midsummer and Har-

lan C. Runyon goes right on through the heated term.

Lebanon improving house at cost of about \$3,000.

Work going on as usual at Campbellsville. H. H. Thompson pushing the work in Pike county, with hope of good results in summer and fall campaign.

Brethren of Kentucky, what kind of report shall we make at Hopkinsville as to our support of this great and inspiring work? If we are compelled to report as our books show now we will be ashamed before our brethren of Western Kentucky. We urge every church to lend a hand now.

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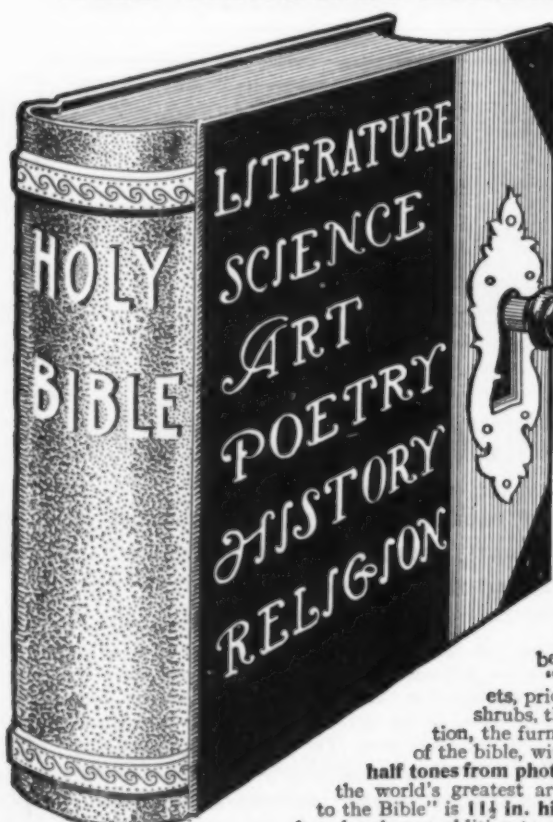
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